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involved in the adoption of books for the public schools of North Carolina. We have kept constantly in mind the children of the State, and we have tried to do what is best for them.

We have listened patiently to the representatives of the various publishing houses; we have also carefully considered the opinions which have been expressed to us by competent school people, and after taking into account all that has been said to us and all we have learned from the examination of the books themselves,

we have in this report given to you our best judgment.

We wish to state that we most respectfully place our services at your disposal, if at any time during the consideration of this report you deem it wise to consult us.

Most respectfully submitted,

Thos. R. Foust, Chairman; T. Wingate Andrews, Secretary; Mary Graham, Celeste Henkel, N. F. Steppe, Jane C. Sullivan, C. S. Warren, North Carolina Textbook Commission.

Charlotte, N. C., January 14, 1922.

AMERICAN IDEALS AND EDUCATION*

(SECOND AND CONCLUDING INSTALLMENT)

By J. P. WYNNE

Mississippi Agricultural and Mechanical College

SUCH A GENERATION of men and women we must have if our civilization is to endure and our institutions to live. In the highly complex life of modern states that people will survive who develops the ability and disposition of co-operation to the highest degree. A plane of very efficient co-operation can be attained by any society. In an autocratic state it is the product of direct control and external regulation. In a democratic state it is the product of human sympathy. It is a feeling of mutual fellowship, appreciation, and understanding that grows according to regular and natural laws common to the innermost natures of men. *It is a spirit developed through the co-operative performance of common tasks.*¹

When people work, suffer and live together a spirit of fellowship and sympathy is developed that endures throughout life and lays the foundation for intelligent and wholesome co-operation. "The nature of this process is well illustrated by the common fellowship developed among our soldiers in the World War. In the spring of 1918 I received a very solicitous invitation to attend military services at Fort Screven, Georgia, on May 12. On approaching the Fort I noticed some fellows in uniform carefully picking up cigarettes that had been smoked, matches that had been struck and little bits of paper that once had covered chewing gum. I observed to a man near by that it must be awful to be a prisoner in the army. The next morning I found myself picking up match heads and cigarette stubs. This was my first personal experience in the service of policing up.

"From the Fort we were transferred to the detention camp where we learned to snap into it and were subjected to all the anti-disease shots known to the medical profession. After two weeks of quarantine we were

assigned to our regular companies. Here we learned the manual of arms and carried the pack and did squads east and west. Here we lived the life of the squad. Here we hiked thirty miles and lived two weeks at a rifle range. Returned to the rifle range we were examined for overseas service and were soon on our way to Hoboken. The life on the ship was a novel experience to most of us. On the other side we suffered the awful fatigue of forced marches, the pangs of hunger and thirst, pains inflicted by the heat, the cold and the rain and the snow of a merciless climate, and faced all the deadly shot and shell of the most ingenious and ruthless enemy known in the world. In these supreme tests of mortal combat and human endurance we developed a sympathy and understanding that Americans need so much today."²

"NOW THAT IT'S ALL OVER"

"Did you ever hike a million of miles,
And carry a ton on your back,
And blister your heels and your shoulders, too,
Where the straps run down from your pack,
In the rain or the snow or the mud, perhaps,
In the smothering heat of the cold?
If you have, why, then you're a buddy of ours,
And we welcome you into our fold.

"Did you ever eat with your plate in your lap,
With your cup on the ground at your side,
While the cooties and bugs of species untold,
Danced fox-trots over your hide?

* The first installment of this article appeared in the HIGH SCHOOL JOURNAL for December, 1921.

¹ Dewey, *Democracy and Education*, pp. 32-40 and pp. 358-374.

² Wynne, *Education as a Solution of the Conflict Between the Individual and Society*.

Did you ever sleep in a tent so small
That your feet and your head played tag?
Then shake, old man, you're a pal of ours,
For you've followed the same old flag.

"Did you ever stand in a front-line trench,
With Fritzie a few feet away,
With Jerries and Minnies a-whistling around,
And gas coming over all day?
With No Man's Land a sea of steel
And a tempest of bursting shell?
Then, come in, old man, and toast your shins,
For we're all just back from hell."³

This spirit is not imaginary, academic, or literary. It is the natural result of a mutual understanding and appreciation developed through the co-operative performance of common tasks. There is no Yankee or Rebel, no rich or poor, educated or uneducated, no laborer or capitalist, Jew or Gentile, that wore the American uniform in the Great War. If he was an American soldier, he is a comrade of mine. In peace we should fight to secure those principles and ideals that in war we fought to save. The American Legion during the next fifty years should be a source of strength that will aid in shaping the destiny of this country and the future of the world.

In this age of unrest we need a mutual understanding. We need a feeling of fellowship. We need to learn the lesson that Christ taught the man who asked: "Who is my neighbor?" Territorial boundaries, prejudices of race and the conditions of material prosperity were not insurmountable barriers for the Samaritan of that wonderful parable. Neighbor in the sense that the Master used it is a state of mind. The constructive development of this state of mind is the all-inclusive problem for all Americans and all wise and good men of this generation. Every institution that is capable of making any contribution to this state of mind demands the interested attention and wholehearted support of every man and every woman who is concerned in the survival of the "indestructible union of the indestructible states."

Every institution that is capable of supplying material for the co-operative performance of common tasks is capable of making an invaluable contribution to this state of mind.

The institution of first importance is our system of public education. The two factors that mould the character of every man and every woman in every nation in every age are heredity and education. Heredity is fixed the day we are born. Education, speaking in a

broad sense, is the only medium under heaven by which man can improve himself and his civilization.

If through living together a short period of two years under war conditions, the hearts of mature men, of all nationalities, creeds and ideals, are combined and work in harmony for the attainment of a common goal, what could be the result of the living together in our public schools of the great host of immature and plastic children of this country for a period of eight to ten years under peace conditions? It is by talking that we learn to talk. It is by doing that we learn to do. It is by living that we learn to live. It is by living together that we learn to live together. If we are ever able to live in harmony and to co-operate in the great tasks of the extremely complex social life that lies before us as citizens of a great nation, we must learn to live in harmony and co-operate in the smaller groups of the simpler social life. In school the child learns that eternal principle, that his welfare is wrapped up with the welfare of his fellows. He wants to talk, but he must not talk because it disturbs the class. He has his notion about dressing, but the class does not approve and he dresses differently. He uses the local language but the class does not approve and he learns to use the language of the school. He may not be fair in his play but the class does not approve and he accepts the higher standard. He does not feel disposed to carry a private drinking cup and careless as to fire and disease, but the safety of the school demands that he be careful about these matters. Only in such experiences can the youth of our country learn the fundamental moral lessons and ideals of American civilization.

But in the educational scale the United States falls behind most civilized countries.⁴ One-fourth of our whole population are unable to read an English newspaper or write an intelligent letter. The teachers in our schools are less well prepared for their work than are the teachers of any other civilized people in the world. Largely because of the lack of physical education not one out of three of our men in the late World War were fit for common service. When certain classes and sections are considered, the conditions seem simply astounding. There are more than twelve millions of foreign-born people living in this country, many of whom cannot speak the English language, possesses little knowledge of our traditions, and have no respect for our institutions.⁵ Sixty-six and two-

⁴ *Commercial Appeal*, January 25, 1921. *Educational Review*, November, 1920.

⁵ Strayer, *Why the Smith-Towner Bill Should Become a Law*.

³ J. K. M., *Stars and Stripes*, January, 1919.

thirds percent of all the people who grow cotton and corn are unable to read the government bulletins or the directions for the use of improved farm machinery.⁶

But through the darkness and the storm the constructive statesmen of the world have caught a glimpse of the vision that Christ saw when he said, "the kingdom of heaven is within you." Our national ideals of individual liberty and compromise of the apparent interests of the majority must be maintained and developed if our institutions are to continue progressive. Specialization of industry and facilitation of communication have made the lives and happiness of men everywhere more inter-dependent than ever before. The product of the labor and the social conduct of a man of any class affect the lives of men of all classes and in distant places. The economic and social conditions of any large number of people, wherever they may live, is a great concern of the people of the whole world. If this ideal of individual liberty and majority control were necessary and requisite to the establishment of a government in an isolated wilderness five thousand miles from the center of civilization before men dreamed of storms and electricity, how much more requisite and necessary is such an ideal today: We were able during the pioneer days to impress upon the people of a small village or parish their common interests through the medium of the village and parish schools. During the 19th century, with the development of state stability, we were able, through our state centralization of education, to establish a sense of state citizenship. Now we are citizens of the world. The least we can afford is to effect a national system of education that will most adequately develop the personality and productive powers of every girl and boy in the United States; establish a consciousness of the common welfare of all sections and classes, and cultivate the conception of a common destiny of mankind. World conditions demand world citizenship. World citizenship demands world education. In America world education means a method of instruction that will accentuate the likenesses rather than the differences of men everywhere and a national system of public education that will give every child born in this country or permitted to come here an equitable opportunity to get a fair start in the race of life. This kind of education meets the demands of the present inter-dependent world, establishes a hope that the children of the now restless economic classes may be able to aid materially in the gradual rather than revolutionary solution of their own problems, and approaches in some

measure the great ideals of individual liberty and majority control that lie at the very foundation of this country.

BUDGET MAKING

THE JOURNAL has just received from Superintendent K. R. Curtis, of Kinston, N. C., a very interesting piece of administrative work on the matter of budget making. The suggestion contained in the idea is so very much worth-while we are passing it on for the benefit of other superintendents.

Under Superintendent Curtis' direction his secretary, Miss Carlotta Newborn, prepared in detail a budget for the consideration of the board of education in getting at the financial needs of the Kinston schools. This budget presented first a statement of the total receipts for the year, itemized under two heads; local funds, state and county funds. Then followed a statement of total expenses for the year under the following items:

1. General Control.
2. Instruction.
3. Operation.
4. Maintenance.
5. Fixed Charges.
6. Debt Service.
7. Capital Outlay.
8. Auxiliary Agencies.
9. Sundries.

Each of these general items was then taken up and the several specific items of expense under each general head were listed as follows:

I

EXPENSES OF GENERAL CONTROL

Salary of Superintendent.
Salary of Treasurer.
Salary of Secretary.
Legal Services.
Supplies—Stationery, Postage, Telephone, Telegraph, etc.
Traveling Expenses.
Total Expenses of General Control.

II

EXPENSES OF INSTRUCTION

Salaries of Principals—White, Colored.
Salaries of Teachers—White, Colored.
Other Expenses of Teachers—Text-books, etc.
Supplies used in Instruction (Domestic Science).
Total Expenses of Instruction.

III

EXPENSES OF OPERATION

Wages of Janitors.
Fuel.
Janitors' Supplies.
Express, Freight, Drayage.
Total Expenses of Operation.

⁶ P. P. Claxton, Address, Mississippi Teachers' Association, Jackson, Miss., May, 1920.